

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DMC 1985 FINAL YEAR PHOTO



DOW 85 DIGITAL MAGAZINE

MAY 2013

EDITORS: SALEEM A KHANANI AND SAMEENA KHAN

آیاتھا ۶ ۱۱۳ سُورَةُ النَّاسِ مَكِّيَّةٌ ۲۱ رُكُوعُهَا ۱

آیات ۶ سورۃ الناس کی ہے رکوع ۱

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اللہ کے نام سے شروع جو نہایت مہربان ہمیشہ رحم فرمانے والا ہے ۵

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۱ مَلِكِ النَّاسِ ۲ اِلٰهِ النَّاسِ ۳

آپ عرض کیجئے کہ میں (سب) انسانوں کے رب کی پناہ مانگتا ہوں ۵ جو (سب) لوگوں کا بادشاہ ہے ۵ جو (ساری) نسل انسانی کا

النَّاسِ ۳ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۴ الَّذِیْ

معبود ہے ۵ ووسوسہ انداز (شیطان) کے شر سے جو (اللہ کے ذکر کے اثر سے) پیچھے ہٹ کر چھپ جانے والا ہے ۵ جو لوگوں

یُوسُوسُ فِيْ صُدُوْرِ النَّاسِ ۵ مِنَ الْجِنَّةِ وَالنَّاسِ ۶

کے دلوں میں وسوسہ ڈالتا ہے ۵ خواہ وہ (وسوسہ انداز شیطان) جنات میں سے ہو یا انسانوں میں سے ۵

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

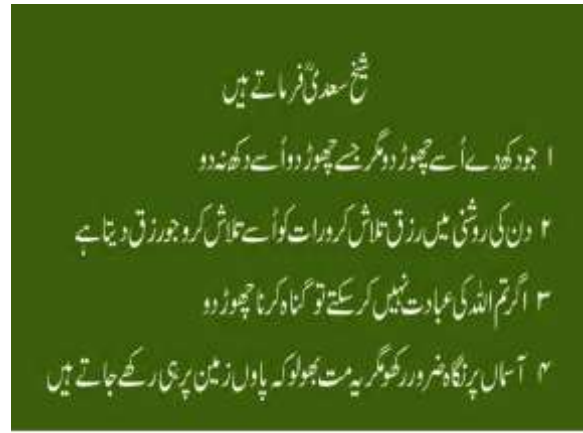
کثرت سے استغفار کرنا

سیدنا عبداللہ بن مسرورؓ سے مروی ہے وہ بیان کرتے ہیں کہ نبی کریم ﷺ نے فرمایا: ”اے شخص کے لیے (جنت کی) خوشخبری ہے جس کے مسائل میں کثرت سے استغفار پایا گیا۔“

ابن ماجہ، ابواب الأدب، باب الاستغفار: ۲۳۸۱، صحیح الجامع الصغیر: ۳۹۳۰



VOTE FOR EDUCATION



SHARED BY SHIRIN AHMAD

Your Sister is always the first female friend you will have in your life. Nobody will ever be able to understand your craziness like your Sister and although you don't see each other as much as you'd like, she will always remain your friend and be there for you when you need her the most. While people will come and go in your life, your Sister will be in your heart for a lifetime. If you have a Sister that you love with all your heart, SHARE this on your wall

GUEST EDITORIAL



FARRUKH HASHMI D85



I received the TIME magazine in the mail today and it is a special edition. It has given the list of TOP 100 influential people of the world that includes Giants like Obama, the President of the most power country in the world and also The Pope, the most powerful religious leader of more than 1 billion people! The list also has names like LeBaron and Justing Timberlake, Aung Suu Kyi as well as Mr. Biden and Kim of N.Korea.

But the fascinating thing is the 15-year old girl on the cover page. Yes Malala Yousufzai was selected to lead these 100 most influential people of the world by being on the cover page.. It is an honor to her, her family and her cause, while it is also a slap on the face of all those who are against the education of girls and freedom of education, and all those who support oppressors. Its also a Slap on the face of Talibans and their supporters which include many politicians of Pakistan who want to negotiate with these barbarians rather than standing up against them

Good Job Malala, may Allah always protect you and bless you!

Good Job TIME magazine for acknowledging her struggle and stand.



فیض احمد فیض

دل سے پیہم خیال کہتا ہے
اتنی شیریں ہے زندگی اس پل
ظلم کا زہر گھولنے والے
کامراں ہو سکیں گے آج نہ کل
جلوہ گاہِ وصال کی شمعیں
وہ بجھا بھی چکے اگر تو کیا
چاند کو گل کریں تو ہم جانیں

SOMETHING WORTH SHARING



FARSI CORNER SHARED BY FATEMAH SALIMIAN



One of the simplest ways to happiness is to remove the things that cause the most discomfort.

Sometimes the most beautiful lips hide the deepest secret. The prettiest of eyes shed the most tears and the most compassionate of hearts feel the most agonizing pains.

DOGANA 2013



FARRUKH, WAMIQUE AND NASIR FARID



MUNIBA SAMI WITH ZEB
SHEHNAZ



SAM KHAN AND HER WORLD



SHEHLA AND SANA



Manora: A journey through history



Sohail Ansari Dow 1983



Little is known about Karachi before 1839.

Manora figures in the accounts written by Alexander's generals after his invasions. These accounts refer to Manora as Morontobara. Some called it Bibakta. According to Greek accounts, after his exploits in the Upper Indus Valley, Alexander camped for some time at Patala (present day Hyderabad). From here the major part of his army under Alexander's personal command took the land route to Persia via Makran. While his naval contingents under the command of his Admiral, Nearchus, took the sea route from present day Manora via the Arabian Sea to Persia and Mesopotamia. Some Greek historians refer to as Alexander's Haven (probably Bhambore), being the organisational hub for naval forces with their first stop at Manora.

The Arab forces under Muhammad bin Qasim conquered Sindh and it became an Arab 'province', first in the Umayyad Empire and later in the Abbasid Empire. All through the 300-year rule of the Arabs, Debal was the main port through which trade was conducted with the Far East as well as with the West. Debal (which according to some references was at the site of Bhambore) was located on the right bank of Gharo Creek about 64 kilometers east of Karachi. Manora is located at the entrance of the Creek and all vessels entering or leaving Debal used to stop at Manora Island. According to the British historian Eliot, parts of city of Karachi and the island of Manora at port of Karachi constituted the city of Debal. But that is open to debate as to the exact location. Nevertheless, Manora still was as strategic even in those days.

Manora was noted in a collection of 16th century Turkish sailing directions. The island was visited by Ottoman admiral Seydi Ali Reis who mentioned it in his book 'Mir'ât ül Memâlik' in 1554. Karachi was transformed from a fishing village to a trading post under the Kalhora and Talpur rulers of

Sindh in the 18th century and in 1797 a mud fort was also built in Manora. The island which was the site of this small fort served as a port of Karachi for trade with Oman and Bahrain. However, Karachi remained modestly sized until the British conquest of Sindh in 1843.

The arrival of British:

Sir Alexander Burns had long recommended that Kurrachee should be the first point to be occupied and in January 1839, Colonel Pottinger also said that a force must go to Kurrachee and take possession of that place. H.M.S. Wellesley set sail with Rear Admiral Frederick Maitland, Commander in Chief on board to conduct the operations. The land forces were under the command of Brigadier Valliant. Consequently, the British took over Karachi in 1839, i.e. four years earlier than rest of the Sindh. The pretext was that a gun was fired from the Manora Fort on their ship. It is controversial whether the gun was actually fired or not; and if it was, whether it was an actual act of belligerency, or a mistake, since the Manora Fort was grossly ill equipped for combat at the time. The fort was completely smashed to smithereens by the bombardment of the British flagship 74-gun H.M.S. Wellesley. The next day (3rd February 1839) the Killadar (commander) of the fort, Wasul Ben Butcha, hoisted the white flag and the island was taken. The remnants of the fort are now part of a naval installation. The strategic position of the island was, thus, very well recognised.

Naomul in his memoirs writes, 'I got a letter from Karachi stating that a number of British ships of war had arrived at the Fort and opened such heavy fire on the Port at Manora that within the space of three hours they had levelled down the western arm of the fort, that the thick smoke arising from the cannon had spread like a, dark cloud over the town and changed daylight into night.'

The reasons why I have chosen to commence with Manora Island are, firstly, it was the point of entry for the British to take over Sindh but more so, secondly, as it was them who recognised the trading and military potentials of Karachi raising it to a city of magnificence with cosmopolitan and multi ethnic colours. Hence, the arrival of Wellesley heralded the change of a swampy backwater town into one of the major port cities of the world.

Bradshaw's description (around 1850's):

'The entrance to the harbour is marked by a craggy limestone height on its west side, looking like an island in the distance, about one mile long, and 130 to 150 feet high, which shelves down to a swamp, overflowed by every tide. On the top of this is Fort Manhora, or Munora, with a lighthouse about half a mile from it and a new burial ground. Here the British forces under Sir John Keane landed, 2nd February, 1839 from H.M.S. Wellesley, and summoned the garrison. Upon their refusal to surrender she fired a broadside, which opened a breach in the mud walls; through this the soldiers entered, and found the garrison to consist of only a few natives. However, capture of this fort was followed by the surrender of Kurrachee, and all the districts around.'

A W Hughes describes in his report (1876)

'It was one of the first acquisitions secured by the British by the capture of Manora fort in 1839, and its conquerors saw at once the importance of its position.'

He gives a graphic description of Manora:

'The first object that arrests the attention of the traveller approaching Karachi from the sea is Manora head with its light house (having a fixed light 120 feet above sea-level), visible on a clear day upwards of 17 miles, but only from 7 to 9 miles in the thick and hazy weather of the south-west monsoon. Manora, which is one of the quarters of Karachi municipality, is the residence of master attendant, who lives in the fort (said to have been erected in 1797). The port and pilot

establishment, the Superintendent of the Harbour Improvement Works, and his large establishment, as also a portion of the Indo-European Electric Telegraph Department, reside here. It possesses, in addition to a library, billiard room, and European and Eurasian school, a small church (Protestant) intended for the crews of vessels frequenting the harbour as well as for the residents at Manora. An annual fair, lasting three days, is held at Manora, in the month of March, in honour of a venerable 'Pir' (saint) said to be buried here under very miraculous circumstances. It is largely attended by people from different parts of the province. The place, owing to its healthy situation, is an occasional resort for invalids from Karachi; but the limited area available, coupled with the scarcity of fresh water, which has to be brought all the way from Karachi, prevent persons from visiting it frequently for change of air. The population of this suburb of Karachi by the census of 1872 was found to be 824.'

Karachi owes much to its former governor, General Sir Charles Napier (1843-47), and to its commissioner, Sir Bartle Frere (1851-59). Napier was the one who gauged the potential of Karachi. He installed a powerful lighthouse at Manora Point, and planned to make Karachi a free port by widening the entrance to the harbour, constructing docks, and connecting the island of Kiamari to Karachi. The village of Karachi quickly turned into a city, making true the famous quote by Napier who is known to have said about it: 'Would that I could come again to see you in your grandeur!'



The British set up a cantonment on Manora which served as a military base and residential area. It was handed over to Pakistan Army in 1947 and still exists.

The Karachi Sailing Club was founded in 1911 by Mr. Punnett of the Customs Service who was its first Commodore. The Club premises were originally situated at Manora and came into existence in 1912. The building was massively extended in 1925. The club stayed there until 1944 when a new accommodation was found at West Wharf.



KARACHI SAILING CLUB

Mutiny:

About a century following the invasion of Sindh, on the 18th of February 1946, mutiny broke out on board the Royal Indian Navy sloop, H.M.S. Hindustan stationed at Manora. The ship and the shore establishments were taken over by the mutineers. When ordered to debark the mutineers refused, but finally surrendered after a brief firefight with the 15th (King's) Parachute Battalion, supported by four 75mm pack howitzers of C Troop, 159 Parachute Light Regiment, Royal Artillery. The Battalion of the Black watch was called from their barracks in Karachi to deal with this mutiny on Manora Island. Several ratings from shore establishments had taken over the Hindustan and refused to leave and began firing on anyone who tried to board the ship. At midnight, the Battalion was ordered to proceed to Manora as trouble was expected from the Indian naval ratings who had taken over the shore establishments H M S Bahadur, Chamak and Himalaya and from the Royal Naval AA school on the island. The Battalion was ferried silently across in launches and landing craft. D company was the first across, and they immediately proceeded to the southern end of the island to Chamak. The remainder of the Battalion stayed at the southern end of the Island. Next morning the astonished residents woke to find British soldiers had once again secured the island. No one had heard them arrive in the night. The British realised that the men of the defence forces could not be relied and that their grip on India was getting very shaky. Those and for other external and domestic reasons, as the movement for independence gained momentum, they announced a cabinet mission to work out the details of independence. Following independence, *HMS Hindustan* was transferred to Pakistan Navy in 1948 and renamed *Karsaz*.



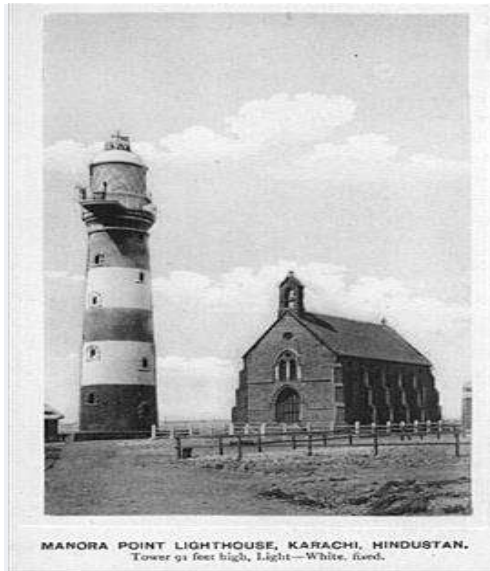
HMS Hindustan

The three monuments on the island worthy of mentioning are the light house, a church and a mandir.

The lighthouse:

The Manora Lighthouse was originally erected in 1851 as a 50-foot tower with a focal plane 120 feet. In 1889 it was replaced, at the same place, by the current 91 feet high Lighthouse with a focal plane 148 feet. It was opened for the general public on 1st April 1889. The designs for the lighthouse tower were proposed in 1887 by the Port Engineer's Office. It is made up of stone masonry with red and white horizontal bands. The lighthouse was part of ongoing improvements to the harbour necessitated by an increase in the number of ships carrying goods and troops to and from the sub-continent. The Port Trust (established 1887) replaced the Harbour Board (established 1879). This tower was altered (and raised in height) in 1908 and was equipped with four Convex lens which are Hyper radiant Fresnel lens; the lens are connected with a rotator machine and previously an oil lamp was kept in between the lens and it gave very powerful light which was visible from 25 nautical miles, now electrical lamp is used for the light house. The lens was built by the Chance

Brothers Company in England and it has four bull's-eye panels covering 90 degrees each. The same optical set-up is used to date. Its white flash is timed every 7.5 seconds; range 26 nautical miles. Manora's lighthouse is said to be the tallest in the country.



The Mandir:



There is a Hindu temple named Varun Dev Mandir at the Manora Island. The temple is devoted to Varuna, the god of the oceans in Hindu mythology. The exact year of the temple's construction or foundation is not known (it may be thousands of years old) but it is widely believed that the current structure was built in around 1917–18. Today, the temple is in a dilapidated state as humid winds are eating into the structure and the rich carvings on the walls of the temple are slowly eroding. A well inside the temple had sweet water. The last ritual was held in the 1950s, as at present the building is not used for worship.

In the sixteenth century, a sailor named Bhojomal Nancy Bhatia discovered Manora island. He bought the island from the Khan of Kalat who owned most of the land along the coastline. Bhatia built the temple here with a lot of craft.

One of the gates has a plate in sindhi saying: “dedication from sons in the sacred memory of Seth Harchand Mal Dayal Das of Bhriya”. Another plate there says 'these tiles are presented by Meghraj and Issardas in sacred memory of their parents (father) Seth Verhomal Bulchand and mother Shri Mithibai Phukka of Dadu Dist. 1-12-1940.'

Legend has it that the temple of 'Kali Mata' (the goddess of evil) is also located somewhere on an island near Karachi.



The Church:



St. Paul's Protestant Church was built in 1864 as a memorial to Charles Napier. The building was completed within the year and the Church was consecrated in the year 1865. Construction costs totalled 15,000 rupees, of which 4,000 rupees were contributed by the Government. The church is located inside a walled compound adjacent to the Manora Lighthouse. The basic construction material employed is yellow limestone, which was commonly used in most of the important public buildings and other monuments constructed during the period of British rule in Sindh.

The limestone came from the Hands' Hill Quarries (located 3 miles from Karachi and 5 from Kiamari) and also the lower-grade but cheaper Manora conglomerate was used in its construction. The exterior of St Paul's is a simple five bay structure. It features an Early English

architectural style, consisting of a nave, without aisles, a vestry and a small assembly hall. The nave is 43 feet in length and 20 feet wide, with a height up to the tie beam of 20 feet. Whereas the church's exterior is simple and traditional, the interior features a cathedral style ceiling of wooden trusses. Further references to a gothic style of architecture include the church's four lancet windows, as well as the three-light stained glass windows at its eastern end. It was designed to seat 50 people.

In the early years of St. Paul's church, the congregation was mostly made up of area residents as well as by the crews of the harbour vessels. The services were conducted by one of the Government chaplains of the Karachi station every Sunday.

Picnics:



Gossip:

Now, to spice up, watch the clips about haunted caves of Manora.

http://www.youtube.com/watch?v=I_xnJsAWQR4

<http://www.youtube.com/watch?v=mkB2mArr17U&feature=relmfu>

SAMRINA HASHMI DOW 85



Dr Samrina Hashmi reviews healthcare promises in party manifestos for Elections 2013. This article was published in Dawn and is being reproduced with the author's permission.

With elections just round the corner, almost all major parties have launched their manifestos.

Nearly all political parties promise an increase in the health expenditure till the end of 2018. The PML-N wishes to increase it three-fold to 2pc of the GDP, while the PTI wishes to double it progressively. The PPP, MQM and ANP propose to increase it to 5pc of the state spending (which prompts the question of why wasn't it done in the last five years). The truth is that in the last five years, only political postings were at the forefront.

All parties talk about preventive health and increasing health awareness through media, provision of safe drinking water and sanitation, and sewage disposal. All parties aim to eradicate polio by 2015 and intend to bring routine vaccination to 100pc by 2015 as well. Only the PPP talks about merging the subjects polio, routine vaccination, lady health workers, mother and child care, malaria and hepatitis control and family planning (FP) to create a consolidated and coordinated public health programme. This was not done in the last five years, despite its being in power. The government appointed administrators for all departments under political pressure instead of hiring the available public health doctors (some with foreign qualification) , who were later employed by WHO and Unicef.

All parties except the PML-N intend to bring population growth down to 1.6 by 2018, through consolidated family planning programmes, awareness and modern FP methods. Only the PPP talks about the functional integration of health and population welfare departments to ensure efficient service delivery. It is surprising to note that this was also not done in the last five years.

All the parties have stressed upon reducing maternal and infant mortality by 2015 and de-centralisation of health services, strengthening of Basic Health Units (BHUs), through public-private partnership, and the role of local councillors in the management of BHUs. In this regard the PPP wishes to review the People's Primary Health Initiative (PPHI). It also wishes to improve referral systems to incorporate tertiary care along with integration of basic and tertiary care by improving database linkages. The PML-N also wants semi-autonomous boards comprising professionals and community to manage district government hospitals. It has suggested autonomous board for medical colleges and teaching hospitals, for better and transparent management.

All parties talk about national health insurance (NHI) schemes. The PML-N has chalked out a comprehensive plan. The NHI can be availed of at the BHU, in government hospitals or by general practitioners on concessional rates. It will be free for children under 12, on condition that they are attending school full time (to encourage education), for senior citizens and low-income families.

The PPP claims it will promote curative medicine by developing trauma, cardiac and nephrology centres at local level. The MQM also talks vaguely about it. It also talks about reforming medical education by increasing institutions, degree courses and infrastructure of existing medical colleges, but there is no reference to changing the medical curriculum to make it more suited to our needs.

The MQM talks about developing an administrative cadre in health to improve health administration at the district and provincial levels. Unfortunately, this was not implemented in these five years, although we had many officers who had been trained in healthcare management and public health following MBBS. It also talks about developing a service structure to make the health sector attractive for medics and paramedics to stay and serve in the country. It wishes to give incentives for promoting private practice in government institutes.

All these ideas have been around for years but were never implemented. There was no political will to improve the condition of public health. Our leaders were more interested in the purchase of machinery (as it involves kickbacks), posting their near and dear ones and politically affiliated doctors as heads and project directors. Most of these officers belong to a lower cadre than required for the posts and had no training in health management systems or public health. How do we believe that they will deliver this time round?

DOW 85 IN PICS IN OUR GOLDEN YEARS



D85'S SHINING FACES WITH PROFESSOR MOHAMMAD AKRAM AND PROFESSOR SALMA AKRAM



Inayat Ali Khan and Mansoor Pirzada in Mecca

BAKHTIAR KIDWAI

We have always known Bakhtiar as a man of many talents and possessing an exquisite literary taste. However, he was able to hide some of his talents from most of us. Only recently has he decided to share another one of his hidden talents: poetry. It came as a pleasant surprise to me when Bakhtiar posted the following verses that display artistry and maturity.

With his kind permission the editors are delighted to introduce Bakhtiar Kidwai the poet.

رنج نے ساتھ دیا غم کو غلط کر چھوڑا
یوں ہی خائف تھے کہ ہوگی نہ کبھی غم سے نجات

یوں تو دعویٰ ہے فصاحت کا بہت لوگوں کو
سب ہے لفاظی نہیں ان کو کوئی کام کی بات

میری نظروں سے جو دیکھو تو ہر اک سمت تمہیں
آئے گی پیش نظر میرے حسیں یار کی ذات

ہم نے مانا جسے محسن وہ تو نکلا صیاد
کیا خبر تھی کہ وہ بیٹھا تھا لگائے ہوئے گھات

بت شکن اٹھ گئے، انساں نے پرستش کے لیے
دور حاضرمیں کھڑے کر دیے پھر لات و منات



.....

Please Pray For Sam's Mother and for Sam and her family

Assalam-o-alaikum D85 Family,

Our co-editor Sam Khan's mother Mrs. Aisha Jameel is seriously ill and fighting for her life. May I humbly request prayers of health for her from all of us all over, including special prayers of health for her at the Hermain if anyone plans to visit the holy places?

May Allah also give strength to Sam and her wonderful family to keep the hopes alive and help the family matriarch!

SARAH CHAUDHARY DOW 1985

Today

My neighbor's wife and kids are away, he is home alone and what does he decide to do...dig up and redo his front drive.

So nice of him to do this and not worry his lovely family... the neighbors...well not so much, the noise has been persistent and oft time deafening.

The jack hammers, the earth movers start at 6am and go on till late. Today seems like what they call in the building trade "a really big job day", how do I have this inside information? Well the noise is louder of course, lot of excited shouting in mandarin and strine, but the real rather subtle clue is that the close is full of really big trucks and cement mixers... Elementary my dear Watson!

Rashid before he left for work gave me very specific instructions how to reverse out of my own drive way given the unusual traffic on our quite street. I listened carefully taking mental notes. Five minutes after he left I happen look at my phone and almost on que it rings. "Who could it be?" I think, actually no I don't, because Rashids' picture comes up on the screen. He just wants to talk about reversing down the drive again given his own recent experience of reversing out. Dutifully I listen again, this time taking quick notes on the back of my(large-ish) Amex bill...

Soon with great trepidation, I reverse out of our driveway and lo and behold its easy. No thumps no clangs no running over a workman or two.

Five minutes later as I sit in the parking lot that is Beecroft road at this time of the morning the phone rings again. You guessed it, its Rashid, he wants to know the exact details of my reversing experience, this time helpfully reminding me today is garbage and recycle day and I was just lucky that the council trucks weren't there at that critical time of my leaving home, thus making "the reverse" even more challenging. By this time I am thinking I really should get some CME points off Rashid for reversing without incident. Let's see, there was the lecture, then the teleconference and then a reinforcing activity with a quiz.

So I wait the completion of my neighbors drive and eagerly anticipate the challenge that will be driving up into the garage tonight"



April 6, 2013 by Kunwar Idris

The following article is being published with permission from Sarah. It is written by her father.

FRIENDSHIP WITH INDIA

JUST six months after independence, in a pictorial write-up on Pakistan, America's Life magazine noted that the newly born nation of 70 million desperately needed India's capital and industrial know-how to "supplement its faith in Allah and the leadership of an ailing Jinnah".

It has taken us six decades to pay heed to that advice. The belligerent past, however, keeps haunting us as the population of the country grows faster than in most countries. At the same time, scarce capital and skills flee the country to more profitable avenues abroad, including to Pakistan's former less-developed half.

At independence Pakistan's eastern wing had more people than the four western provinces put together. The population of Bangladesh now is 161 million against Pakistan's over 180 million. The myth of Bengalis' population growing rapidly thus stands exploded.

The threat to Pakistan's survival, Life noted in its issue of January 1948, arose from religious warfare and political instability. That threat led to discontent and the ultimate separation of East Pakistan; the memory still haunts us, though less menacingly, in relation to what is left of the country, particularly Balochistan.

Given that the grievances in the case of East Pakistan and Balochistan are similar in essence, national thinking and state policy need to be recast to forestall yet another catastrophe. That Balochistan is contiguous and sparsely populated should not be cause for complacency. The question today is no longer of military conquest but of convincing the people that their security and prosperity lie in a unified Pakistan and not in a series of fiefdoms.

Religious violence and political instability accompanied the birth of Pakistan once the Muslim League, left with no other choice but to take it or leave it, agreed to the partition of Punjab, Bengal and Assam.

The partition of the three provinces weakened the secular forces and fostered schisms in a predominantly Muslim population. Under a divided and dithering political leadership, the civil servants and later the generals became the arbiters in a situation of recurring instability and violence.

In the 1953 riots, the army had to be invited to intervene when the civil administration could not control the violence. In the course of time the politicians became divided and civil servants were weakened by ill-conceived reforms and politicisation, and the control of state policy effectively passed into the hands of the armed forces.

The elections, lacking credibility, did not materially change that reality nor will the ones now coming up because the factors that gave rise to religious violence and political instability persist while evolving events suggest that they may even be aggravated. There should be no delusions about it.

Pakistan shares its unrest and uncertainty with Afghanistan and to a lesser extent with the Central Asian Republics and Iran, with whom it has little in common except religion, which is more divisive and a source of greater violence in Pakistan than in its north-western neighbours.

It will not be possible to effect any change in the political and economic direction of Pakistan so long as the country remains embroiled in the conflicts of its neighbours. The answer lies in a fundamental policy shift by promoting cultural and trade links with India. Both would come naturally and easily.

Pakistan's cultural and linguistic links with India are rooted in history and the trade routes are diverse and economical. Communal frenzy caused by partition is over and the wounds have healed. The Muslims of India as a community remain backward but, perhaps, suffer much less discrimination and violence than the minority communities do in Pakistan.

Economically, India is growing faster than Pakistan and, unlike Pakistan, has never been ruled by generals. A ready measure of the strength of the Indian economy, besides its faster growth, is the value of its rupee. Two Pakistani rupees now buy one Indian rupee. Not long ago both were at par.

Apart from the benefit of trade, firmly rooted democracy and a secular tradition, the dream of an armed confrontation to wrest Kashmir stands buried forever.

To quote from The Economist, "India is poised to become one of the four largest powers in the world by the end of the decade". It has been the world's largest importer of weapons for five years. The option of jihad no longer exists. Free communication and trade is the answer.

That is what the people want and army chief Gen Kayani has only endorsed it by a declaration that internal terrorism is a greater danger to Pakistan than India. The terrorism must abate with the eastern borders opened. If public opinion is hard to gauge, the call of the general is clear.

سید رضی محمد

لمحنتہ وصل ہو عطا معبود
کچھ مری سن لے، کچھ سنا معبود

کون ہوتا، اگر نہ تو ہوتا
نیرے ہونے کا شکریہ معبود

اس طرف وہ ہیں اور بھری دنیا
اس طرف میں ہوں اور مرا معبود

میں نے دیکھا تھا ایک خواب کبھی
کتنی سنگین ہے سزا معبود

لوگ کس طرح دل دکھاتے ہیں
تو نے کل رات کچھ سنا معبود؟

زیر وحشت، ہجوم امکاں میں
اور کرتابھی میں تو کیا معبود؟

شب ہوئی، خوب شب ہوئی اس شب
دل دکھا، خوب دل دکھا معبود

اب تو یوں ہے کہ عمر گزرے گی
بے طلبگار و بے صدا معبود

تھا روئے میں تھک گیا تو مجھے
یوں لگا جیسے رو پڑا معبود

شہر عصیاں میں اب بھی بہرِ رضی
گونجتی ہے نری صدا معبود

تو پھر یہ درد تو ہو گا
بہت سے ہے صدا لوگوں کا دکھ جب خود پہ سہ لو گے
گنوا کر رات کی نیندیں یونہی کمرے میں تھلو گے
فقط ایک لذتِ احساس حق گوئی سے بھلو گے
تو پھر یہ درد تو ہو گا

نئے سوئوں میں کالے بوٹ والے فیصلے کی مے سے
جب سرشار نکلیں تو
تمہارے جیسوں کو کچلے بنا واپس نہیں ہوتے
جو اہل درد کی توہین کی لذت میں جیتے ہوں
بنا پامالی اہل وفاق واپس نہیں ہوتے
جوازوں کے کئی لشکر بھی جن کے ساتھ چلتے ہوں
نہ رسی کھینچ لے جب تک خدا واپس نہیں ہوتے

تمہیں کس نے کہا تھا؟
تمہیں کس نے کہا تھا جس نگر میں خواب لٹتے ہوں
وہاں خوابوں کی اک دنیا بسا لینا
تمہیں کس نے کہا تھا محفلِ فرعون میں سر کو اٹھا لینا
تمہیں کس نے کہا تھا لائقِ تعزیر کو دل میں بٹھا لینا
تمہیں کس نے کہا تھا؟

مگر تم کو تو عادت ہے
جہاں دنیا میں لٹتی ہوں وہاں دنیا بسانے کی
جہاں پر سر قلم ہو جاتے ہوں وہاں سر اٹھانے کی
جہاں ہو حکم تنہائی وہاں مجمع لگانے کی
مگر تم کو تو عادت ہے

تو پھر یہ درد تو ہو گا

بہت سے ہے صدا لوگوں کا دکھ جب خود پہ سہ لو گے
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فقط ایک لذتِ احساس حق گوئی سے بھلو گے
تو پھر یہ درد تو ہو گا



ARJUMAND ASIF

Arjumand Banoo was in my clinical batch. I knew her as a sensitive and intelligent person who could speak boldly when needed. I did not know, however, that there was a poet and a writer hidden inside her.

She has shared an article with us that reads like an autobiography.

آئیے اپنی سورہ البقرہ اپنی زندگی میں پڑھیں

مریم بیٹا آپ گن کے لکھتی جاؤ کہ کس نے کتنی مرتبہ سورہ البقرہ ختم کر لی ہے جب ۲۱ مرتبہ ہو جائے تو بتا دینا یہ آواز مریم کی امی کی تھی جو امتیاز چچا کے انتقال پر سورہ البقرہ ختم کروا رہی تھیں سورہ البقرہ اتنی لمبی سورہ اور ۲۱ مرتبہ ختم کرنی تھی اس کو جنازہ اٹھانے سے پہلے ختم کرنا تھا کافی خواتین تو کلمہ پڑھنے میں مصروف تھیں اور چند سورہ پڑھ رہی تھیں وقت کی کمی کے باعث دو عورتوں نے ایک ایک صفحہ پڑھنا شروع کر دیا اور جب ۲۱ بار سورہ ختم ہو گئی تو دادی اماں اور امی نے سکون کا سانس لیا

رات کو مریم نے ماں سے یہ سوال کیا کہ سورہ البقرہ کرتی کیا ہے؟
بیٹا سورہ البقرہ قیامت کے دن اپنے پڑھنے والوں پر سایہ کرے گی
کیا انسان کے مرنے کے بعد پڑھنے سے بھی سایہ کرے گی؟
مریم کے سوال نے اس کی والدہ کو لا جواب کر دیا
مریم کی والدہ ڈاکٹر تھیں

انہوں نے اپنے بڑوں کو یہی کرتے دیکھا تھا
قرآن نازلہ انہوں نے پڑھا ہوا تھا

نماز بھی پانچ نہیں تو چار وقت پڑھ لیتی تھیں اور کام کے ساتھ دو بچوں کو سنبھالنا ان کے سکول کے ہوم ورک پورے کروانا (ٹیوشن انہیں مل نہیں رہا تھا) آج پوری رات سوچتی رہیں کہ واقعی انہوں نے کبھی اس بارے میں سوچا نہیں حالانکہ باقی معاملات میں وہ بہت ریسرچ کر کے فیصلہ کرتی تھیں

لیکن اس موت کے فنکشن (سوری آج کل میت کے گھر پہ بھی ایک فنکشن کا سماں ہوتا ہے) کے بارے میں انہیں کچھ معلوم نہ تھا وہ تو اپنی ساس اور امی کی کوئی بات نہ مانتی تھیں آج ان کا ضمیر انہیں ملامت کرتا رہا اور وہ سوچتی رہیں کہ کیا مرنے کے بعد پڑھنے سے سورہ البقرہ سایہ کرے گی؟

کیا قرآن مرنے کے بعد بھی فائدہ مند ہے یا صرف اسے زندگی میں سمجھ کر پڑھنا اور اس پر عمل کرنا چاہیئے؟

ایک ہفتہ کہ بعد جب انہوں نے ہسپتال جوائن کیا تو امجد اور مریم کو اسکول چھوڑتے ہوئے اٹھ بجے او پی ڈی پہنچ گئیں لیکن اپنی او پی ڈی میں صفائی ہوتا دیکھ کے پیڈز او پی ڈی میں آگئیں جہاں انہوں نے کلاس کا سماں دیکھا وہ بھی بیٹھ گئیں

وہاں ایک پیڈیاٹریشن اپنی جونیرس کو عربی زبان قرآن کے ذریعے سکھا رہی تھیں۔ وہ بھی بیٹھ گئیں اور بیس منٹ میں جو ان کو دل کا سکون ملا وہ آج تک نہ ملا تھا اور انہیں یقین آگیا کہ اگر کوشش کی جائے تو منزل تک پہنچنے کا راستہ مل جاتا ہے

جس دن سورہ البقرہ شروع ہونی تھی عہ کلاس سے دس منٹ پہلے ہی پہنچ گئیں آج اسے پتہ چلا کہ جس دن جو آیت پڑھ کے سمجھ لیں وہ آیت اسی دن ہم پہ نازل ہوئی چاہے ہمیں اسے ناظرہ پڑھتے کتنے ہی سال کیوں نہ لگ جائیں

سورہ البقرہ میں اللہ سبحان اللہ تعالیٰ ہم سے مخاطب ہیں۔ اس میں تقریباً ۱۰۰۰ احکامات اور ۱۰۰۰ ممنوعات ہیں

اس میں قرآن کی سب سے عظیم آیت آیت الکرسی ہے جو اللہ کا تعارف با زبان خدا ہے جس میں اس نے خود آسمانوں اور زمین پر اپنی حکومت بیان کی ہے

سس کے دیگر مضامین میں روزہ نماز زکوٰۃ حج گھریلو معاملات و راست و غیرہ شامل ہیں

حضرت آدم کے قصے میں اپنے مالک سے توبہ کرنے کے الفاظ بھی بتا دیئے

ہمارے دشمن کی نشان دہی بھی کردی اور اس سے بچنے کا طریقہ بھی سکھا دیا

کبھی امی نے بھی اس طرح نہیں سمجھایا جس طرح اللہ نے سمجھایا بتایا

غریبوں کی مدد والدین کا احترام مشکلات میں اللہ پر توکل سب کچھ ہی تو ہے اس میں آج مجھے اپنے اللہ سے وہ محبت محسوس ہوئی جو پہلے کبھی نہ تھی

آج مجھے واقعی سمجھ آگیا کہ اگر میں نے سورہ البقرہ پڑھ کر اس پر عمل کیا تو یقیناً یہ قیامت کے دن مجھ پر سایہ کرے گی

اے میرے مالک اس قرآن کی وجہ سے ہم پہ رحم فرما

اس کو ہمارے لیے نور امام ہدایت اور رحمت کا ذریعہ بنا

ہمیں وہ سکھا دے جو ہمیں معلوم نہیں اور ہمیں توفیق دے کہ ہم دن کی گہرائیوں اور رات کی تاریکی میں اس کی تلاوت کریں اور اس کے معانی اور عجائبات کی پہچان کروا اور جب تک ہم زندہ ہیں اس کے مطابق عمل کریں بے شک آپ ہر چیز پر قادر ہیں آمین ثم آمین



QAMBAR RAZA NAQVI DOW 1983

سو معجزے چُھپا کے تو اپنی اعصا میں رکھ
مشکل سے ملوں گا ، مجھے اپنی دعا میں رکھ

بے یاد کہ خدا سے میں کرتا تھا مِنتیں
مدہم سا ہوں چراغ نہ مجھ کو ہوا میں رکھ

جھنجھلا کے ضروری نہیں کشتی کو ڈبونا
کچھ تو یقین باخدا تو ناخدا میں رکھ

اٹکھیلیوں سے باز تُو آجا اے میرے دل
تفریق کچھ تو بادِ صمیم و صبا میں رکھ

مانا کہ فرشتہ نہیں ہے تو مگر قمبر
اِن وحشتوں کو باندھ کے بندِ قبا میں رکھ



POET OF THE MONTH BY MAHWASH GABA

Ahmad Faraz احمد فراز was born on 12 January 1931 in Kohat and died 25 August 2008.

He was one of the greatest poets of 20th century. He studied Persian and Urdu literature at Peshawar University, Pakistan. Later he became a lecturer there.

Faraz has been compared with great poet Faiz Ahmad Faiz and holds a unique position as one of the best poets of current times. He developed a fine but simple style of writing which even common people can easily understand.

Faraz developed interest in poetry from a young age. In an interview, he called how his father, once bought clothes for him on Eid and he didn't like the clothes which were meant for him. But preferred the ones meant for his elder brother. This led him to write his first couplet:

سب کے واسطے لائے ہیں کپڑے سیل سے
لائے ہیں میرے لیے قیدی کا مکمل جیل سے

Political

Ahmad Faraz was arrested for reciting poems that criticised military rulers in Pakistan during the Zia-ul-Haq era. Following that arrest he went into a self-imposed exile. Maintaining a tradition established by his mentor, the revolutionary Faiz Ahmad Faiz, he wrote some of his best poetry during those days in exile. Famous amongst poetry of resistance has been "Mahasara".

He stayed for 6 years in Britain, Canada and Europe before returning to Pakistan, where he was initially appointed Chairman Pakistan Academy of Letters and later chairperson of the Islamabad-based National Book Foundation for several years. He has been awarded with numerous national and international awards. In 2006, as a protest he returned the Hilal-e-Imtiaz award that was given in 2004.

Faraz died from kidney failure in a local Islamabad hospital on 25 August 2008

A selection of his poetry is as follows





ابھی کچھ اور کرشمے غزل کے دیکھتے ہیں
فر از اب ذرا لہجہ بدل کے دیکھتے ہیں

جدائیاں تو مقدر ہیں پھر بھی جان سفر
کچھ اور دور ذرا ساتھ چل کے دیکھتے ہیں

رہ وفا میں حریف خرام کوئی تو ہو
سو اپنے آپ سے آگے نکل کے دیکھتے ہیں

تو سامنے ہے تو پھر کیوں یقین نہیں آتا
یہ بار بار جو آنکھوں کو مل کے دیکھتے ہیں

یہ کون لوگ ہیں موجود تیری محفل میں
جو لالچوں سے تجھے، مجھ کو جل کے دیکھتے ہیں

یہ قرب کیا ہے کہ یک جاں ہوئے نہ دور رہے
ہزار ایک ہی قالب میں ڈھل کے دیکھتے ہیں

نہ تجھ کو مات ہوئی ہے نہ مجھ کو مات ہوئی
سواب کے دونوں ہی چالیں بدل کے دیکھتے ہیں

یہ کون ہے سر ساحل کے ڈوبنے والے
سمندروں کی تہوں سے اچھل کے دیکھتے ہیں

ابھی تک تو نہ کندن ہوئے نہ راکھ ہوئے
ہم اپنی آگ میں ہر روز جل کے دیکھتے ہیں

بہت دنوں سے نہیں ہے کچھ اسکی خبر
چلو فراز کوئے یار چل کے دیکھتے ہیں



اب کے ہم بچھڑے تو شاید کبھی خوابوں میں ملیں
جس طرح سوکھے ہوئے پھول کتابوں میں ملیں

ڈھونڈ اجڑے ہوئے لوگوں میں وفا کے موتی
یہ خزانے تجھے ممکن ہے خوابوں میں ملیں

غم دنیا بھی غم یار میں شامل کر لو
نشہ بپا ہے شرابیوں جو شرابوں میں ملیں

تو خدا ہے نہ میرا عشق فرشتوں جیسا
دونوں انساں ہیں تو کیوں اتنے حجابوں میں ملیں

آج ہم دار پہ کھینچے گئے جن باتوں پر
کیا عجب کل وہ زمانے کو نصابوں میں ملیں

اب نہ وہ میں ہوں نہ تو ہے نہ وہ ماضی ہے فراز
جیسے دو سائے تمنا کے سراپوں میں ملیں

وہ گیا تو ساتھ ہی لے گیا، سبھی رنگ اُتار کے شہر کا
کوئی شخص تھا میرے شہر میں، کسی دُور پار کے شہر کا

چلو کوئی دل تو اُداس تھا، چلو کوئی آنکھ تو نم رہی
چلو کوئی در تو کھلا رہا شبِ انتظار کے شہر کا

کئی خوشبوئیں درِ دوست تک، مرے ساتھ شمع بدست
تھیں

مجھے پوچھنا نہ پڑا پتہ، مرے گلِ عزار کے شہر کا

یہ جو میں نے تازہ غزل کہی، سو ہے نذرِ اہلِ فراق کے
کہ نہ مل سکا کوئی نامہ بر، مجھے میرے یار کے شہر کا

سو متاعِ جاں کو لئے ہوئے پلٹ آئے تیرے گرفتہ دل
کسے بچتے کہ بلا نہیں، کوئی اعتبار کے شہر کا

میری طرزِ نغمہ سرائی سے، کوئی باغباں بھی تو خوش نہ تھا
یہ مرا مزاج ہے کیا کروں، کہ میں ہوں بہار کے شہر کا

کسی اور دیس کی اور کو، سنا ہے فراز چلا گیا
سبھی دکھ سمیٹ کے شہر کے، سبھی قرض اُتار کے شہر کا

خواب مرتے نہیں
 خواب دل ہیں نہ آنکھیں نہ سانسیں کہ جو
 ریزہ ریزہ ہوئے تو بکھر جائیں گے
 جسم کی موت سے یہ بھی مر جائیں گے
 خواب مرتے نہیں
 خواب تو روشنی ہیں نوا ہیں ہوا ہیں
 جو کالے پہاڑوں سے رکتے نہیں
 ظلم کے دوزخوں سے بھی جھکتے نہیں
 روشنی اور نوا اور ہوا کے علم
 مقتلوں میں پہنچ کر بھی جھکتے نہیں
 خواب تو حرف ہیں
 خواب سقراط ہیں
 خواب منصور ہیں



رنجش ہی سہی دل ہی دکھانے کے لیے آ
 آپھر سے مجھے چھوڑ کے جانے کے لیے آ

پہلے سے مراسم ناسہی پھر بھی کبھی تو
 رسمِ راہ دنیا ہی نبھانے کے لیے آ

کس کس کو بتائیں گے جدائی کا سبب ہم
 تو مجھ سے خفا ہے تو زانے کے لیے آ

کچھ تو میرے پندارِ محبت کا بھرم رکھ
 تو بھی تو مجھ کو منانے کے لیے آ

ایک عمر سے ہوں لذتِ گریہ سے بھی محروم
 اے راحتِ جان مجھ کو رُلانے کے لیے آ

اب تک دل خوش فہم کو تجھ سے ہیں امیدیں
 یہ آخری شمعیں بھی بجھانے کے لیے آ